VIATICVM ANIMÆ

OR,

VVholesome repast for the Soule in her Pilgrimage towards *Ierusalem which is above.*

Prepared, and made ready, by the diligent search, & Paynes of *Iohn Hodges*, Priest, M. of Arts and Vicar of *Shakerstone* in *Leicester-Shire.*

NON *est in carendo difficultas nisi quum fuerit in habendo capiditas. Aug. lib. Confess.*

If God will keepe me in this iourney which I goe, and will give me Bread to eate, and Cloathes to put on; then shall the Lord be my God Gen 28.20.21.

Quisquis *exit in Lucem, iussus est Lacte, et Pane esse contentus. Senec. Epist.* 20.

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To the Worſhipfull
JOHN HARBORNE of
Tackley, in the County of
Oxford Eſquier.

Sir.

I NEVER wiſh'd my ſelfe great or rich, or if I did for a time entertaine ſuch a thought, it was

only then when I was muſing how to be thankfull. Ingratitude I hate, and want ability for ample, and due performances; wherfore I held it better to preſent a little of whatſoever came to hand, then

then (like churliſh *Nabal*) to give nothing at all.

Here is no banquet royal abundance of daintie diſhes as though you were at home, but a diſh of Herbs (fit for the uſe of man) right Pilgrimes

Dapes dapſilis.

Pura & ſine animalibus eſca.

fare a bit and away: I dare not brag it ſavory for your taſte, (as fit for your graver judgement) this bleſſing therefore which your Servant hath brought unto you let it be given I pray you unto

unto the young ones, that walke at your feete.

1 Sam. 15. 27.

I was once minded (like the cruel parẽt) to have ſlain the iſſue of my braine frõ the birth: or (like an Idolatrous *Iſraelite*) have made it paſſe through the fier, till calling

(Medea.)

The dregs cannot lie ſo thicke in it, but a man may therout drawe ſom cleare liquor.

ling to minde that ſaying of *Plinie*, There is no book ſo bad, but may affourd ſome good; I reſolved to preſerve that which was appoynted to dye, and with it in the throng to preſſe into the World.

What enter-

tain

tainment it is like to find with moſt, I have a ſhrewd aime, & therefore ſend it to your protection for ſhelter againſt a ſtorme.

For my proceeding by way of application, that which is toothers an exhortation

Qui monet ut facias quo diam facis ipſe, monendo

Laudat et hortatu comprobat acta ſuo.

tion, is to you an pprobation, & acõmendatiõ; for *Ad bene faciendum incitator eſt benefacientis encomiaſtes, perſwaſion* to doe well is the weldoers *encomium*. More I would make mention of, were it but to com-

commend your example to poſterity, but I know your modeſty will rather diſlike, then allow of ſuch prayſe And therefore I leave your owne works to prayſe you in the Gates, wiſhing all the bleſſings from above & beneath to light upon your head, yea like *Aarons* precious oyntment let them runne downe to the beard, & border of your garments

Pſal. 133. and 128.

ments; to the fruitfull vine on the ſide of your houſe, and the Olive Plants round about your Table.

This hath bin, & ſhal be the prayer of him, who deſires nothing more in this life, thē that hee may bee thought worthy to be your ſervant in *Chriſt Ieſus*.

JOHN HODGES.

From my poore Vicarage of *Shackerſtone* in *Leiceſterſhire* November 7. 1637

A

PROVERBS 16. 31.

AGE is a Crowne of Glory when it is found in the way of Righteousnes.

FIrſt MAN is a venerable Creature, but then eſpecially when

antiquity preſcribes : what a ſhame then is it, when thoſe Silver locks which God hath appoynted to bee the Emblemes of honor, are by his beſt Creatures made the Pageants of cõtempt? We worthilie honor old men for their temperance, moderation, experience, &c. But whẽ their tottering Tabernacles are ſtuft with drunkenneſſe, luſt, and boyiſh

boyiſh thoughts how ſhall we honor them then? It is meere mockery for a boyiſh minde to be ſuited in the colours of Age; and whileſt old men doe παιζειν youth it; they become children of yeeres, and GOD makes their old Age moſt deſpiſed.

Chryſ. in Heb. Hom 7.

Wouldſt thou then have others honor thy graie haires? doe thou firſt honor them by a

Vere ſenectus illa venerabilis, &c.

Ambro: Epiſt. 60.

godly life : for thoſe yeeres onely are truly honorable which good works, and not hoarie haires onely doe beautifie and adorne. Deſire not therefore ſo much to live long, as to live well : waſt not the time, which of it ſelfe haſteth too faſt, leaſt thou be conſtrained to confeſſe, that though thou haſt reckoned many yeeres, yet thou haſt lived but a ſhort time,

time, which can no waies comfort a wicked life, but this Teſtimony of a well ſpent life, is a Crowne of dignity and a moſt comfortable Poſſeſſion.

ALL *that thine hand ſhall finde to doe, doe it with all thy power: for there is neyther worke, nor invention, nor knowledge, nor wiſedome in the Grave whither thou goeſt*

Eccles 9.10.

2 THIS life is a life for mercy, neyther is there any crying, or calling for mercy after it: and therefore our Saviour Christ ſayth, *the night commeth* (to wit of death) *in which no man can worke. Iohn* 9. 4. Wherefore that thou mayſt finde the gate of Mercy open unto thee at thy departure hence, ſhew mercy and doe good preſently,

John 9 4.

ly, and heere; for *as the Tree falleth ſo it lyeth*, and thou canſt neyther imagine, nor doe any thing for thy ſalvation, and peace in the pit of darkneſſe, and of death. Eccles 11. 3.

ASKE *not of the Lord preheminence, neyther of the King the ſeate of honor.* Ecclus. 7. 4.

3 EVERY eſtate is bleſſed to a good man, who doth not ſo much conſider what or how

much he enjoyeth, as whence, and from whom he receiveth it: whether hee abound, or want, he knowes it is from the Lord, 1. *Sam.* 2. 7. And he hath learnt therewith to be content. But when we once begin to give ambition feete to trample on the good we have, wee are easily carried to a seate as tickle and slipery as the seate of *Eli*. 1. *Sam.* 14. 18. Therefore

1 Sam. 2 7

1 Sam. 14 18.

fore if the Lord hath graunted thee the requeſt of *Agur*, *Pro.* 30. 8. And ſetled thee in ſuch an eſtate, as hee knowes beſt for thee, bleſſe GOD for the ſame, and ſeeke not to climbe thoſe Pinnacles, of the Court where thou canſt neyther reſt without feare, nor come downe, without falling. Pro. 30. 8.

B.

PROVERBS 15.17.

BETTER *is a dinner of greene Hearbs where love is, then a ſtalled* Oxe *and hatred therewith.*

1. THE Soules ſweeteſt Muſicke is that bleſſed cloſe,

cloſe, where two hearts by an unanimous conſent meete in one body; whilſt Man and Wife doe thus (like cleane beaſts) joyne in an equall yoake, they are (like the *Philiſtims* Kine to *Bethſhemeſh*) in one path, and turne neyther to the right hand, nor to the left, till they arrive at Heaven. But when (like uncleane beaſts) they goe one before the

the other, though it breeds a diſcord, yet there is no good Muſicke, *Aarons* Bells doe not then ring but jangle: and better is it to feede in the wilderneſſe upon greene Herbs; then to feaſt it with contentious ſpirits in a ſtatly Palace.

Be not therefore like unto uncleane but faſhion thy ſelfe to the ſimilitude of cleane beaſts, ſtrive not for priority,

priority, but joyne in that equall yoake of love, which is the *Muſicke of a pleaſant banquet, an Emerauld well trimmed with Gold.* Ecclus 32. 6.

Ecclus 32 6.

BOAST *not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth.* PRO. 27. 1.

2 WEE eaſily put off the worke of our Repentance, and though God call us to it every day,

day, yet we ſay to him as the unmercifull Man to his neighbour, *Come*
Pro. 3. 28. *againe to morrow*. *Pro.* 3.28. To morrow ſay we, we will repent, when GOD knowes whether we ſhall live till then: or if we doe live til to morrow, yet wee know not what the Day may bring with it.

Walke therefore whilſt thou haſt the light, and whilſt thou mayſt

mayſt be ſaved ſtrive to ſalvation by the light of the Goſpell, leaſt when it is removed, the darkneſſe of error & deſpaire doth come, and then in the darke thou goe thou knowſt not whether.

BINDE *not two ſins together, for in one ſinne ſhalt thou not be unpuniſhed.* Ecclus 7. 8.

3 ONE ſcarre may ſtaine the beauty of the faireſt face, one diſ-

eaſe

eaſe may bee as dangerous and deady as many; and one ſinne which a Man continues in without Repentance, may bee as damnable, as if there were a Legion.

Haſt thou therefore ſinned? doe ſo no more, but pray for thy foreſinnes that they may bee forgiven thee. Ecclus 21.

Ecclus-21. 1. Say not thou of any ſinne, as *Lot* of *Zoar*, *is it not a little one?* *Gen.*

1. Gen.19.20 19.

19. 20. I ſhall receive no damage by it: alas, alas, a little ſinne imbrac'd, a greater will ſollicite for entertainment, and no deniall will ſerve, till it finde acceptance: caſt a ſtone into the water, and preſently a circle ariſeth, after that another, and another, greater, and greater, till at length the whole water bee full of circles: ſo admit of one ſinne, perhaps

haps (in thine account) a ſmale one, and a greater will follow, till at length the whole Man be full of ſinne.

C

ECCLES 11.1.

CAST *thy bread upon the waters, for after many dayes thou ſhalt finde it.*

1. THE poore Mans hand is Chriſts treaſury,

treaſury, and whatſoever is put into it that Chriſt receives, and keepes it ſafe for thee againſt the evill day, that when neede is it may comfort and refreſh thy loynes.

Petr. Ravc. in quodam ſerm.

Give therefore, but deſire not witneſſe to the bargaine; truſt God for recompence upon his word, *Sound not a trumpet when thou giveſt thyne almes. Mat.* 6. 2. Leaſt thou appeare rather

Mat. 6. 2.

ther like an enemy then a charitable giver. Give earthly traſh that thou mayſt have heavenly treaſure; give a morſell, and receive a whole loafe, nay *as many as thou needeſt*. *Luke* 11. 8. Give that it may bee given unto thee for what thou giveſt that thou ſhall have, but what thou giveſt not, that another ſhall take from thee.

Luke 11.8

Flores doct.

CHASTEN *thy ſonne while*

while there is hope, and let not thy ſoule ſpare for his murmuring. Pro. 19 14.

2 CHILDREN are compared to arrowes, and *he is an happy Man that hath his quiver full of them.* Pſal. 127. 4. But if for want of Godly diſcipline, and wholeſome inſtruction they chance to prove arrowes in their parents ſide, how dangerouſly doe they wound and peirce then?

Pſal. 127. 4

Doe

Doe not therefore out of an hurtfull pitty, *withhold correction from thy childe, but ſmite him in affection with the*
Pro.23.23. *rod*, Pro. 23. 13. *And ſo ſhall he give thee reſt, and miniſter bleſſing to thy*
Pro.29.17 *ſoule*. Pro. 29. 17.

CONFIDENCE *in an unfaithfull man in time of trouble is like a broaken tooth, and a ſliding foote* Pro. 25. 19.

A FAITHFVLL friend is an ineſtimable.

mable jewell, hee that finds him though hee ſell all that he hath for the purchaſe, yet ſhall he be no looſer by the bargaine; for ſuch an one ſticks cloſe to a Man, not being capable of change, yea, *cloſer then a brother*. Pro. 18.24. The heate of perſecution ſcorches him not, the waves of troubles daſh him not away, but *he loveth at all times*. Pro. 17.17. there is

Pro. 18.24

Pro. 17.17

is indeede a friend which like the glow-Worme promiſeth a ſufficient light, but when you thinke to lay hold on him, hee ſlideth away like water graſped with the hand, and deceives your truſt.

Therefore haſt thou gained a faithful friend cloſet him in thine heart: *& thin owne friend and thy fathers friend for-*
Pro.27.10. *ſake thou not.* Pro.27.10.

For

For such an one is long sought, seldome found, and as hardly kept. Preserve him therefore by love; for as fire is not better kindled then by fire, so love is not better maintained then by love, and if thou labour by this meanes to keepe him, thou reservest a treasure that will never be spent, and shalt finde a River that will never be dryed up.

D

JOB 6. 5.

DOTH *the wild* Asse *bray when hee hath grasse? or loweth the* Oxe *when hee hath fodder?*

1. THE brute beasts though naturally wild, doe not yet complaine when they have that which is sufficient for them:

them: onely man is of an unbounded deſire, and cannot content himſelfe when his hands are full of Gods bleſſings; but greedily hunting after more, he even looſeth that which already he hath, catching like *Eſops* dog at a vaine ſhadow.

Learne therefore in every eſtate to content thy ſelfe, and be ready with *Iacob* to confeſſe, that thou art *leſſe then*

the leaſt of Gods mercies:
Gen. 32. 10. *Gen.*32.10. And ſo ſhalt thou with a greate deale of eaſe weede out that vice, which to others is death to pluck up, it is ſo firmly rooted in their hearts.

DID *not I weepe with him that was in trouble? was not my ſoule in heavineſſe for the poore? Iob* 30. 25.

2 CHRIST Ieſus is
John 10. 11. that *good Shepheard. Iohn.* 10. 11. And all Mankinde

kinde elect and repro-
bate are ſheepe : but
that good Shepheard
knowes his owne, and
who are his. 2 *Tim.* 2. 19. 2 Tim. 2. 19.
hee hath ſet his marke
upon them that they
may be knowne. *Reve.* Revel. 7. 3.
7. 3. And though ſome-
time the ſcabbed may
breake into his good
Paſture and bee blen-
ded among his ſounde
ſheepe, yet hee will
feede them with judg-
ment, and by his brand

Ezek. 34. 6. 17.

judge betweene ſheepe and ſheepe. *Ezek.* 34. 16, 17. Now the onely brand-marke I read of, by which Chriſt at the greate Audit will diſtinguiſh betweene the cleane and uncleane, ſheepe and filthy Goates, is love which conſiſts in affection, and action, in mercy and compaſſion. The workes of tender affection ſhall beare all the weight at the laſt day,

day, *Come yee bleſſed of my Father, receive the Kingdome prepared for you, for when I was an hungry ye gave me meete, when I was naked yee cloathed me, ſicke and in priſon yee viſited mee.* *Mat.* 25. 34. 36. There is no better meanes whereby to become gracious before GOD and good men. Mat. 25. 34. 36.

Let not them then that mourne be without comfort, but *weepe*

with them that weepe. Rom. 12. 15. *Hide not thy selfe from thine owne flesh, then shall thy light breake forth as the morning, and thy health shall grow speedily.* Esay 58. 7. 8.

Rom. 12. 15 & Ecclus 7. 34.

Esai. 58 78

DEPART *from the foolish man when thou perceivest not in him the lips of knowledge.* Pro. 14. 7.

3 AN VNWISE man is like a lazie travailer who beholding in his way

way the pleasant fields, stands gazing upon them so long that hee forgets whether hee is going.

Separate therefore from such an one, and goe not with him, for he will bee as thornes in thy way, and as clogs to thy feete: with the Worlds vanities hee will so blocke up thy way, that hardly shalt thou arive at Heaven, or so much as thinke

whither thou art going: But *desire rather to heare all godly talke, and let not the grave sentences of knowledge depart from thee.* Ecclus 6.36.

Ecclus 6 36.

E

PROVERBS 1. 32.

EASE *slayeth the foolish, and the prosperity of fooles destroyeth them.*

1. GOOD things perverted prove most hurtfull, ney-

neyther doth a man offend more, then in the abuſe of Gods good Creatures: when Gods good blesſings rocke, the fooliſh worldling preſently nodds, and dreames of nothing elſe but mighty barnes, which ſudainely drop downe, and deſtroye him laughing.

Deſire not therefore ſo much a greate eſtate as how to uſe it well, to Gods glory, thine owne

owne comfort, and the benefit of thy brethren, especially those who are of *the house-hold of faith*. *Gal.* 6. 10. And the rather considering thy selfe to be but a steward of what thou calst thine owne, who art bound to give a strict account. *Luke* 16. 2.

Galat 6.10

Luke 16.

EVILL *Men shall bow before the good, and the wicked at the gate of the Righteous*. Pro. 14. 19.

2 THE godly though poore

poore ſhall have obeyſance done unto them, and the wicked Rich ſhall doe it, and though by reaſon of the body of ſin which the godly beare about them, this comes not daylie to paſſe: yet at laſt *Such honour have his Saints*. Yea and many times in this life proud *Haman* ſhall honour deſpiſed *Mordecai*. *Heſ*. 6. 10. Heſt 9. 10

Seeſt thou then a godly poore Man, deſpiſe

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perhappes imagining their torments will be the more tolerable, while they ſuffer not beyond compariſon: for this end (like the Devill their Father) their *Table* ſhal be their *Snare*, and as he by an Apple, ſo they with their dainties wil ſeeke to ſeduce.

If then thou ſit at their coſtly *Tables* open not thy mouth wide upon it, and ſay not, behold

hold much meate, *Eccl.* 31. 12. Eate modestlie that which is set before thee, and devour not, least thou be hated. 16. For howsoever they pretend kindnesse, yet death is in their potts, and like dessembling *Iael*, they feede where they intend to kill. *Iudg.* 4. 19. Hold thee therefore contented with what thou hast, bee it litle or be it much, for it is a miserable thing to

Eccl. 31. 12. & 16.

Judge 4. 19

to goe from houſe to houſe, and the poore mans life in his owne lodge, is better then delicate fare in another Mans.

Ecclus 29. 24, 25, 26.

F

JOB 18. 15.

FEARE *ſhall dwell in the houſe of the wicked becauſe it is not his, and brimſtone ſhall bee ſcattered upon his habitation.*

Πλȣτος.

1. THE Poets faigne that when *Plutos* comes

comes from *Iupiter* hee is ſlow of foote, but when *Pluto* ſends him he comes running, giving us thereby to underſtand, that when Men waxe rich by honeſt meanes they are long a thriving, but when it comes in the Devills name, *an heritage is haſtelie gotten at the beginning*. Pro. 20. 21. Which while men luſt after, *they erre from the faith and peirce themſelves* Pro. 20. 21.

ſelves through with many ſorrowes. 1 Tim. 6. 10. And the end thereof ſhall not bee bleſſed. Nay though Men doe by right and wrong ſeeke to encreaſe their eſtates, hoping thereby to rayſe them an enduring name, yet (vaine hopes of worldly men) they doe but foſter a ſecret theife, and coffer up that, which will canker, ruſt, and bring all to confuſion; thus gaping

1 Tim. 6. 10.

gaping after eternity, *they are cut off in the mid-deſt of their daies, and at their end they are fooles.* Ier.17.11.

Ier.17.11

If then thou deſireſt to have thine eſtate bleſſed unto thee, and to remaine with comfort to thy poſterity, defraud no man, bring not home a pennie which thou haſt unjuſtly gotten; remember that *the riches of vanity ſhall deminiſh, and the*

Pro. 13. 11 & 14. 11.

the houſe of the wicked ſhall be deſtroyed. Pro. 13. 11. and 14. 11. And as in the winnowing of Corne, whilſt it is ſhaken up and downe, we ſee the purer graine by litle and litle fall to the ground, whilſt the Chaffe only remaineth in the ſeive: So while men ſhuffle, and cut in the World, poaſting up and downe to encreaſe their eſtates by any meanes, that which they

Chryſ. in Matt. ex Buſæi. παιγνία

they have well gotten ſlides away, and nothing remaines unto them but ſinne, and a guiltie conſcience purſuing them with horrour, for what they have unjuſtly gotten.

FALSE *ballances are an abomination unto the Lord, but a perfect weight pleaſeth him.* Pro. 11. 1.

2 DECEIPT is a ſinne, as ancient as the World, and with it tooke

tooke its beginning. *Gen.*3. It was first invented by the Devill, and by him exercised upon the woman: the woman seduced the Man and so subverted him, whose comforter shee should have bin. Since it hath so propagated, as that now nothing is more usuall then for the father to deceive the son, the childe the Father, and for a craftie Lawyer

Gen.3.

yer to deceive them both neither doth the ſeede of the Serpent reſt there only; but for brother to deceive brother is ordinary, and for one man to deceive another, is as common as trading; among whom *the Ephah* (that is the meaſure) *ſhall bee ſmale, but the Shekel* (that is the price) *ſhall be greate, and the waights ſhall bee falſified by deceipt*, Amos 8.5. *All which* Amos 8.5.

D *are*

Deu. 25. 16.

are an abomination unto the Lord: Deut. 25. 16. Let it therefore bee thy dayly care, to be true and juſt in all thy dealings, this being the *will of God, even your ſanctification, That no man oppreſſe or defraude his brother in any matter: God being the avenger of all ſuch things.* 1 Theſ. 4. 6. Agreing whereunto is that of S. *Auguſtine*. No Man maketh an unjuſt gaine with-

1 Theſ. 4. 6.

Auguſt. ſerm. 215. de tempo.

without a juſt loſſe, where the one is, there will the other be alſo; the gaine in the Cheſt, the loſſe in the conſcience, which the whole Worlds profit cannot countervaile, nor make a Man a ſaver by his bargaine.

FAIRE *words are as an Hony combe ſweetneſſe to the ſoule, and health to the bones.* Pro. 16. 24.

3 THE *Horſe, the Camel*, the *Elephant*, the

Lyon, &c. Are not naturally tame, but that they may become gentle, and ſerviceable, mans helping hand muſt be layd too: yet when this little weeping-maſter of all Gods Creatures hath thus played the Man in ſubduing others, himſelfe maintaines an unruly Rebell within himſelfe, ready to overthrow the whole body of Man, the litle Model of a Cõmon

mon Wealth which as S. *Iames* ſpeakes is *The tongue, an unruly evill that no Man can tame.* Iames 3.7. 8. *Bleſſed is the Man that hath not fallen by the word of his mouth.* Ecclus 14. 1. *For he that keepeth his mouth and his tongue, keepeth his ſoule from afflictions.* Pro.21.23. *But hee that openeth his lips unadviſedly deſtruction ſhall bee to him.* Pro.13.3.

Iam.3 7.8.

Ecclus 41. 1.

Pro.21.23.

Pro.13.3.

Doſt thou then finde

thy ſelfe addicted to ſwearing, and other abuſes of the tongue? why then betake thy ſelfe to God, implore his aide, for though *the preparation of the heart in Man, yet the anſwere of the tongue is of the Lord* Pro. 16.1. Pray therefore with *David*, *Set a watch, O Lord before my mouth, and keepe the dore of my lipes.* Pſal. 141.3. *O Lord Father and governour of all my whole life*

Pro.16.1.

Pſal.141.3

Pſal.141.3

life leave me not to their counſell, and let me not fall by them Ecclus 23.1. Ecclus 23. 1

Set a watch before my mouth, and a ſeale of Wiſdome upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy mee not. Ecclus 22. 26. Eccles 22. 26.

G

JOB 32. 9.

GREAT *men are not alwayes wiſe, neyther doe the aged alwayes underſtand judgment.*

1. AS ſicke Men convert wholeſome meates into the nature of the diſeaſe they labour off; So doe evill

evill Men ſubvert good, that it becomes exceedingly bad: Wit, and Learning without grace, is worſe then honiſt ſottiſhneſſe: the greateſt Clarkes are not alwayes the holieſt Men. Seldome hath their bin any great errour in Gods Church, which hath not beene the of-ſpring of ſome great wit: What hath brought foorth amongſt us, our *Separa-*

tists, or *Phariſes*, and other troublers of our Church? but an overweening conceipt of their owne worth and learning; all ages have proved, that there was never any that did ſo much miſchiefe in the Church of GOD, as thoſe who for wit and learning have bin moſt Eminent.

Haſt thou then knowledge, wit, learning, &c. Pray hard for

a

a good ſpirit from God to guide and direct thee in thy proceedings.

I reade of a ſweete anſwer which one *William Times* made to thoſe bloudy butchers *Winchester* and *Bonner*, being convented before them: *Times* ſayd the Biſhops thou haſt a good freſh ſpirit, it were well, if thou hadſt learning to thy ſpirit, yea my Lord ſayd *Times*, and it were well alſo, Acts and Monum:

alſo, that you are learned ſo you had good ſpirits to your learning.

To the Serpent joyne the Dove, both together will doe excellent: but if they be ſevered, let the World ſay what it will, a dram of holineſſe is better then a pound of wit; for it is not policie, but pietie, not wit, but wiſdome that eſcaps damnation.

GOD

GOD *will lay up the ſorrowes of the Father for the children; when he rewardeth him hee ſhall know it.* Iob. 21. 29.

2. THE *ſoule that ſinneth it ſhall die; doth* 4.
God then pervert judgment! or doth the Almighty ſubvert juſtice? that the ſinnes of the Fathers ſhould bee viſited upon the children, and that the ſower Grapes which they have eaten ſhould ſet their childrens Iob 8 3.
Exod 20. 5.
Ier. 31. 29.

teeth

teeth or edge? Surely no, but it is commonly ſeene that wicked fathers have children like themſelves, who make their fathers ſins their owne by imitation; and therefore as Princes doe with equity diſinherit the poſterity of Traytors; ſo wicked children having their fathers ſinnes, and their owne upon their heads, they are Traytors themſelves to God; and ſo

are

are much more juſtly puniſhed of the Lord.

Goe not then about to charge God falſlie, neyther doe thou cavill at him, or finde fault at his juſt proceedings; The Law allowes the heire, or executor to be ſued for the fathers debt, and what injuſtice is it in God, to proceede in like manner? *Walke therefore in the uprightneſſe of thine heart in the middeſt of* Pſal. 101. 2

thine

thine houſe, that thou mayſt neyther hearten thy familie in evill, nor hinder them in that which is good.

GIVE *admonition to the wiſe, and he will be the wiſer; teach a righteous Man, and he will encreaſe in learning.* Pro. 9. verſ. 9.

Pſal. 133. 3 AS *the coſtly oyntment on Aarons head*, ſo is admonition to a good Man, it breakes not his head but as that *ranne downe to his beard and*,

and ſo to the border of his garment ſo doth this diſtill into all the paths & faculties of ſoule and body, ſuppling and ſoftning the hearte, that grace may worke upon it to ſalvation.

Submit therefore to reproofe, whether it be by gentle admonition from thy friend, or by open reviling from thine enemie: for howſoever it proceede from malice in him, and bee done

done with a desire of revenge, yet thou maist make good use of it: for admit thou be not guilty of the particular things he chargeth thee with, yet it may bee thou art faulty in some other things, which God would chastise in thee by this meanes. Bee not thou like the dull beast who can hardly be put forward with Spur or Switch, whereas the more noble

Seneca de moribus

noble Steede is ruled by the ſhaddow of the rod onely; regard correction, and ſo ſhalt thou bee honoured; Thus was it with *David* when *Shimei* railed on him, whom before he reviled, he preſently after honoured, and ſo ſhall it be with thee, andwith every onethat receiveth inſtruction. Pro. 13. 18 2 Sam. 16. 10. 2 Sam. 19. 18.

HEE

H.

PROVERBS 10. Verſ. 5.

HEE *that gathereth in Summer is the ſonne of wiſedome : but hee that ſleepeth in harveſt; is the ſonne of confuſion.*

1. THERE are a ſort of people in the World, who are conceipted that it is not according to their Birth,

Birth, and breeding, to ſpend their time in labour; and that there is no better way to manifeſt their gentility, then with the *Nagros* (noble Men amongſt the *Malabars* in the Eaſt *Indies*) by wearing long nailes on their hands, to ſhew they are no workers; but whileſt they thus *follow the idle*, who ſeeth not how ſuddenly *they are filled with poverty*; *which comes* Pro. 28. 19

Pro 6.11. *comes upon them like an armed man*, and cannot be reſiſted: whereas *he that laboureth, and tilleth his Land ſhall bee filled with bread; and ſhall encreaſe his heape.* Let this therefore exhorte thee to thrift, which hath both a watchfull eye, and diligent hand for the ſaving of what we have from periſhing. Diligence is requiſite for getting, and providence for ſaving: Remember

Pro 12. 11.

Ecclus 20. 27.

member that it is the commendations of *Salomons* vertuous Woman (among many other) that *ſhe overſeeth the waies of her houſhould.* Therefore ſhe hath a double portion, to wit, *The fruite of her hands, and prayſe in the gates*, whereas ſuch as thinke it a diſparagment to their worth to be their owne ſervants; doe take a ready way to become other Mens ſlaves in drudgery

Pro 31. 27.

Verſ. 31.

drudgery and beggery.

HEE *that paſſeth by, and medleth with the ſtrife that belongeth not unto him, is as one that taketh a Dog by the eares.*

Pro.26.3 Pro.26.verſ. 27.

2 IT *is a Mans honour* (ſayth *Salomon*) *to ceaſe from ſtrife, but every foole will be medling,* And as a wiſe Man will labour as much as in him lyeth to appeaſe a quarrell, or elſe depart, before it grow to

to too greate a height: ſo hee that is voyde of underſtanding ſides in contentions, till at length it fall heavie upon his owne head. Therefore when thou ſeeſt the fier of contention beginning to breake forth, eyther labour to ſuppreſſe it by gentle and friendly admonitions; or (when thou perceiveſt that they may not take place) withdrawe thy

ſelfe, leaſt medling too farre, and ſtirring the fier too much, the ſparkes fly into thy face, and at length the flame thereof catch hold of thee, and ſo thou periſh together in the ſame combuſtion. When *Lentulus* in a beaſtly and filthy manner did ſpit in *Cato's* face as hee was pleading at the barre; he only wiping his face, returned him this anſwere, Well *Lentulus*

tulus well, I will henceforth affirme it among all Men, that they are wonderfully deceived, who ſay thou haſt no Mouth; thus whileſt with the tender Plant thou yeeldeſt to the violent blaſt, thou ſhalt recover, and keepe thy ſtation, whilſt the buſie, and violent medler, needleſly thruſting his hand into every fire, ſhall hardly returne unſcorcht, if not ut-

terly consumed.

HEE *that committeth adultery with a woman, is destitute of understanding; he that doth it destroyeth his owne soule.* Pro.6. vers. 32.

3 MARRIAGE *is honorable among all men,* Ieb. 13.4 *and the bed undefiled, but whoremongers, and adulterers God shall judge;* and that with shame and poverty, (as *Salomon* speakes) Pro.6.26 *because of the whorish woman a*

Man

Man is brought to a mor-ſell of bread, ſhame, and diſhonor; or if he eſcape theſe, yet rottenneſſe ſendeth, like *Ioab* after *Abner*, and ſmiteth him to the death; or ſuppoſe hee live free from all theſe, ſo that none of them overtake him in this life, yet Gods judgments ſhall ſurely finde him in the World to come. So that he who wantons it in the Chamber, or

terly conſumed.

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playes the beaſt in the feild heere, hee ſhall howle it in Hell, and fry in torments there; as he burned in luſt on Earth, ſo he ſhall broile in woe there, and as he coveted darknes rather then light, ſo darkeneſſe ſhall bee his covering, and that without end. Keepe thee therefore from the
Pro. 31. 3. wicked, and ſtrange woman, *give not thy ſtrength unto her*; neyther

ther deſire her beautie in thine hearte, neyther let her take thee with wylies, goe not into thy neighbours wife, nor climbe up to his bed; *But let thine owne wife bee as the loving hinde, and pleaſant Roe, let her breaſts ſatiſfie thee at all times, and delight in her love continually.* Pro 5.19.

I.

PROVERBS 1. verſ. 10. & 15.

IF *ſinners doe entiſe thee conſent thou not, walke not thou in the way with them; refraine thy foote from their path.*

1. AS it is with ſin, ſo is it alſo with ſinners, they cannot endure to goe alone, they

they hould the old rule, the more the merrier: and being bad themſelves, they have a deſire to make the good bad alſo, that they may be bad like themſelves. If therefore thou beeſt called out of the good way wherein thou goeſt, by ſuch as may ſay unto thee, come doe as we doe, and thou ſhalt be rich as we are, conſent thou not at any hand; for howſoever

it may delight thee for a time, yet the end will be with woe and anguiſh. What got *Balaam* by thoſe *wages of ſinne* which he loved? was
Judge. 11. he not caſt away by them? ſo whileſt thou ſideſt with ungodly ones, in the purſuite of unlawfull gaine thou takeſt a ready courſe to ſplit thy ſelfe againſt a dangerous and inevitable Rocke, whereon thou muſt needes make

make Ship-wracke of thy precious ſoule: *For the tranſgreſſors ſhall periſh together, and the end of the ungodly is, they ſhall be rooted out at the laſt.* Though it be faire ſunſhine with them for a ſeaſon, yet ere long a ſtorme will ariſe, which will daſh them with this heavy *Memento, when thou ſaweſt a Theife thou wentſt with him. Keepe thou therefore innocency, and take heede to*

Pſal. 37 38

Pſal. 50. 18

Pſal. 37 37

to the thing that is right, and that ſhall bring thee peace at the laſt, though it ſeeme no thriving trade at the firſt, but a ready roade to poverty, yet at length it will cauſe thee *to inherite the land, and to dwell therein for ever.*

Pſ.1.37.29

Is *there not an appointed time to man upon Earth, and are not his dayes as the dayes of an hierling?* Iob.7.verſ.1.

2. Man

2. MAN is not unfitly compared to a Lampe: which may have ſome violent blaſt, or puft to put it out, or if it eſcape theſe, yet there is but a proportioned meaſure of oyle which will be ſoone extinguiſhed; ſo, though neyther untimly death, nor hart-kiling care doe conſume, yet is there but an appoynted time for Man to

to walke in, which he ſpeedily traces over and then as the hireling (with his penny in his hand, when the Sunne is ſet) returnes to his owne home, ſo Man when the Sunne of life ſet over him (after all his toyle) with his wages about him returnes to his houſe, the Grave. Let this then teach thee chriſtian wiſdome, not to ſtand ideling all day long in

Job.17.13

in the Market place, but to labour and doe the thing that good is, that Men ſeeing thy good works may glorifiie thy Father which is in Heaven : thus ſhalt thou have prayſe of the Maſter of the Vineyard, in the great Audit, and receive thy wagis with comfort, even an immortall Crowne of glory.

IN *Many words there cannot want iniquity, but*

he

he that refraineth his lips is wiſe Pro. 10. verſ. 19.

Ecclus 7. 3. 3 THERE *is a time to ſpeake, and a time to keepe ſilence*, and happy is the Man that knowes the ſeaſon; for Pro. 17 18 as *a foole when he holdeth his peace is counted wiſe*, ſo a wiſe Man ſealing up his lips, when his wiſedome ſhould bee manifeſted, may well beare the badge of a foole, and among many goe for ſuch. Therefore

fore count ſilence a vertue, and ſeaſonable talke no leſſe; let thy words be rather good then many: ſet a diligent watch before the doore of thy mouth, that nothing may come out thence but what thou haſt ſeriouſly pondered betweene thy ſelfe and thee, and then *keepe not backe counſaile, when it may doe good, neyther hide thy wiſedome when it may be* Ecclus 4.

be famous, this ſhall bring joy to thy ſelfe and others, for *a word in due ſeaſon, how good is it?* it is then *like a goad, & like a Nayle faſtned by the maſter of the aſſemblie*, pricking forward, and ſtirring up the good to a ready embracing of it, and taking ſuch deepe roote in them, that it cannot at any time be removed, or forgotten.

Pro. 15. 23.

Eccles 12. 11.

KEEPE

K.

PROVERBS 4. 23.

KEEPE *thine heart with all diligence, for thereout commeth life.*

1. THE Rudder is but a ſmale thing, yet it guideth the whole Ship, the hearte is farre leſſe, yet it ruleth the whole man: Now

Now as the Marriner though hee know all the dangerous ſhelves in the Sea, yet many times for want of preſent heede, he ruſhes upon them and ſuffers Shipwracke; ſo though Man knowes many things to be evill, yet the heart being neglected hee falls upon them, and ſo makes havocke of all. Therefore ſet watch and ward over thine heart that it de-

depart not frō the living Lord: watch to pray, and pray to watch, that thou enter not into temptatiō the divel thine adversary is alwayes watching, and if hee catch thee napping, he will take thee as he finds thee, if the guarde of thine heart (grace, faith, &c) be fallen asleepe within thee, looke not to be awaked by thine enemies warning-peece, but make account (as those

thoſe who are ſtung with the *Aſpis*) that thou art fallen into a deadly ſleepe, and ſhalt bee gone in (a trance) a trice the Lord knows whither.

KEEPE *thy way farre from the ſtrange woman, and come not neere the doore of her houſe.* Pro. 5. 8.

2 THERE is a way which ſeemes good in a Mans eyes and voyde of danger, which

which notwithſtanding if he travaile in, it bringeth him eyther *with the Oxe to the ſlaughter, or with the foole to the ſtocks* : though it bee deckt with ornaments, carpets, & laces, and ſeeme all ſmooth way, yet are there many dangerous Pit-fals wherein *many fal downe wounded, and at length are ſlaine outright*, the beſt end of it, is woe, ſorrow, and certaine deſtruction

Pro. 7 22.

26.

deſtruction for *it goeth downe to the chambers of death*: and this is the way of a Man with a Mayde. Though the ſtrange women ſpeake praceable, and *her words be ſofter then butter, yet are they very ſwords* pricking to the heart, and killing the Soule; though ſhe have a Virgins face, yet hath ſhee a ravenous tayle, and though ſhe tune moſt Sweete lullabies to the eare

eare, yet if wee ſtop them not, and lend her a deafe one; *when all both fleſh and blood, is con-* Pro. 5. 11.
ſumed, we ſhall mourne at the end. Come not therefore neere unto the ſtrange woman for it is ill jeſting with her, thou mayeſt as ſafely preſerve thine health among infectious people, or venemous Serpents, as thy goodneſſe among harlots: wherefore *avoyd them and goe*

not by them, turne from them and passe by.

KEEPE *not company with drunkards, nor with gluttons, for the drunkard and the glutton shall bee poore.* Pro. 23. verse. 20. & 21.

3. THERE are two Nations of sinne, eternall enemies to the people of God, (like *Moab* and *Ammon* begotten of those two base daughters of health in their fathers forgetfulnesse) Drunken-

Drunkenneſſe, and Gluttony, of eyther of which may bee ſayed that of *Ambroſe* concerning dauncing, How many faults are in that one wickednesſe. Intemperance in meate and drinke (like the witch *Circe*) tranſformeth Men into ſeverall ſorts of beaſtes, in which Metamorphoſis, they thinke themſelves borne only to powre downe ſtrong

drinke, and to devoure the good creatures of God: but as the Moth ſecretly fretteth the garment, ſo poverty commeth upon them unawares, and they end in raggs. Become thou not therefore a pledge with ſuch, neither be thou of that ragged regiment;

Eccluſ 31 12. *If thou chaunce to ſit at their coſtly table ſtreatch*

14 *not thine hand whereſoever thine eye looketh, and thruſt it not with it into*

into the diſh, Remember that an evill eye is a ſhrew, and that a man that is given to drunken=neſſe ſhall not be rich. 13 Ecclus 19. 1.

L.

PROVERBS 12. Verſ. 28.

LIFE *is in the way of righteouſneſſe, and in that path=way there is no death.*

1. VVHO ſo beleeveth in the

Lord keepeth his commandements, and hee that truſteth in the Lord ſhal take no hurt, for the eyes of the Lord have reſpect unto them that love him to deliver their ſoules from death, to cover them under his winges, and to keepe them ſure, under his feathers: ſo that though *a thouſand fall at their ſide, and ten thouſand at their right hand, yet none evill ſhall come nigh*

Pſal. 91. 7.

nigh them. Whilist *Israel* walked in the way of the Lord, neyther Man, nor beast, Earth nor water, nothing could annoy them. The Sea shall part to make them an easie passage; the earth in forty yeeres travaile shall not make their foote to swell, the noysome, and pestilent beast shall not come nigh to hurt them, neither shall Men though *Anakims* prevaile a-

Exod 14. 21.

Deut. 8. 4.

Ezek 34. 28 ibid.

gainſt them: But when they once forſooke the Kings high-way, to wander in by pathes, who then were they not a prey unto? If then thou deſire to live long, and to ſee good dayes, eſchew evill, and doe good; *Walke not in the counſaile of the wicked, neyther ſtand thou in the way of ſinners, for hee that followeth evill, ſeeketh his owne death,* and becommeth his owne

Pſal 1. 1.

Pro. 11. 19.

mur-

murtherer, but *righteouſneſſe delivereth from death*, and leadeth unto life Pro. 11. 19. Pro. 10. 2

2 LET *another Man prayſe thee, and not thine owne mouth; a ſtranger and not thine owne lips.* Pro. 27. Verſ. 11.

2 THERE are a ſort of People in the World, who doe not ſo much talke of their good deeds becauſe they

have done them, as doe them that they may talke of them; but what doe ſuch Men elſe, then with a great deale of coſt, and no leſſe paines purchaſe hatred to themſelves? For πολλοὶ ἂν μισήσειαν σεαυτὸν φιλῶν. (i:e:) Many will hate thee if thou love thy ſelfe. Let not then thy mouth be the Herald to proclaime thine owne worth: rather let that be the office of ſome other

Suidas.

ther Man, only let it be thy cheifest care to doe all things well that others may profit thereby, in imitating that themselves, which they commend in thee; It is, I grant, a good thing to be praysed, but it is a better to bee prayseworthy: desire not so much the acclamation of many, as of those that are good; account it as great a misery to be commended of bad Men,

Men; as if thou were wellſpoken-of for doing ill: let it be thy joy when the evill are diſpleaſed at thy well-doing & judge it a commendations beyond cõpare; when thou art traduced, & evill ſpokẽ-of for thy goodneſſe.

LOOKE *not thou upon the Wine when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly.* Pro. 23. verſ. 31.

3 THE

3 THE ſight as it is the moſt noble and excellent ſenſe, ſo is it alſo the moſt delectable, and can hardly be removed from what it hath once entertained, what a ſin, and ſhame then is it, to puddle that Cryſtalline Spring by preſenting a Baſiliske to infect, and poyſon it? Such is Wine and ſtrong drinke, which whileſt ſome have immoderatelie hunted after, and with Pro. 23. 31.

with too eager a deſire gazed upon, they have found death in their potts. God in the beginning made *all things good*, and ſhall Man the beſt of thoſe good creatures pervert the firſt inſtitution? ſhall that which God ordained *to make glad the heart* contriſtate and ſade the ſame? God forbid, yet this is done by an exceſsive uſe, and ſuperabundant luſting after the

Gen. 1.

Pſal. 104. 15.

the ſame. Let therefore the counſaile of *Paul* to *Timothy*; bee thy doctrine: uſe Wine or ſtrong drinke, but let it be litle, ſuch as may conduce to health, and not put nature to too heauy a taske, in eaſing of the burden which hath unmeaſureablie bin layd upon it. Remember that *Wine is a mocker, and ſtrong drinke is raging*, deſire it not therefore over much leſt

1 Tim. 5. 23.

Pr. 20. 1.

leſt it make thee unwiſe.

M.

Job 17. verſ. 1.

My *breath is corrupt, my dayes are cut off, and the Grave is ready for me.*

Pſal. 58. 3. 1. Birth begets ſinne, (*the wicked from the belly have erred, and*

and ſpeake lies) ſinne ſicknes, ſickneſſe death, and *ſo all dy foraſmuch as all doe ſinne*: had not Man ſinned, he ſhould have drawne out his life to a comfortable maturity, or if his life like ſome long-kindled Lampe muſt have conſumed it ſhould have bin without all payne, for without ſin there could have bin no puniſhment. But ſinnes generation became Rom. 5. 12.

came Mans corruption, and no ſooner was it borne but Man began to die. Which is not the nature of Man thereto ordained, but the puniſhment of him condemned, becauſe hee willingly died in ſpirit, hee muſt though againſt his will die in body; *The grave muſt bee his Houſe, And Here he muſt reſt, and Where elſe ſhould he reſt? Is not a mans owne houſe*

Auguſt. de lib. arbit. lib. 3. c. 8.

Job 17. 13.

Mr. *Auſtine in d t in fine.*

(to

(*to ſleepe in*) beſt?

Seing then this is the condition of all Men, let it be thy care to furniſh this houſe; that thou mayeſt bee rich and happy in it. Here lay up the precious Oyntment of a good name, here laye up the well kept bookes of a good conſcience, here lay up the workes of mercy, here lay up thy bills of exchange of convay, thy treaſure to Heaven

Heaven, where neither theife, nor Moth, nor ruſt ſhall annoy it, and having thus deckt, and garniſhed the ſame, lay thee downe in the ſweete bed of faith, and aſſurance of mercy, and looking for a glorious Reſurrection, ſay,

Now farewell World,
here in my houſe i'le reſt,
Sepulchrum enim domus
mea eſt.

MANY

MANY *deviſes are in a mans hearte, but the counſaile of the Lord ſhall ſtand.* Proverbs 19. verſ. 21.

2 THE *Way of man is not in himſelfe, neyther is it in man to walke and direct his ſteps*, he propoſeth, but God diſpoſeth; Man determines, but GODS decree muſt ſtand. *To morrow* ſayth Man, *I will goe to ſuch, or ſuch* Jer. 10. 23.

ſuch a place, or doe this or that whereas he ought to ſay if the Lord will, and if I live I will doe this or that. Vaine Man may thinke to get him a laſting name, by erecting his cloudy peircing Tower, but God determines to make it *Babel* a confuſion, ſo vaine are the devices of Man. Doe not thou therefore peremptorilie determine of any thing, eyther in the Service of God,

Iames 4. 13. 15.

God, or thine owne affaires: but deſire of the Lord *to bow thine heart unto him, that thou mayſt walke in his wayes*, and begin all thy workes in his name, and feare; and ſo ſhalt thou bee ſure to end them in his favour. 1 *King. 8. 58.*

MANY *Men will boaſt every one of his owne goodnes but who can finde a faithfull Man?* Pro. 20. verſ. 6.

3. IT

3 IT is bad for a Man to ſin, it is worſe to delight in it, but it is worſt of all to extenuate, and leſſen it. Whileſt Man ſeeks to ſhrowde his faults under vertues habit, and boaſts himſelfe to bee a very good Man, becauſe hee is not an incarnate Devill, what elſe doth he but paſſe on to the ſecond death, like the offender to the firſt, with merry company? whereby the

the way may ſeeme ſomewhat ſhortened but the puniſhment nothing leſſened. It is a block which Satan caſts in the Chriſtian Mans way (and whereat many ſtumble) when hee makes a Man to compare himſelfe with others, and to thinke himſelfe a very holy Saint, if he be not worſe then the very worſt, and more notoriouſly wicked, then the moſt pro-

profligate wretch. But alas! this is no ſure fence, it is no better then *Adams* thicket; which cannot ſhelter a Man from Gods inquiſition, who will finde him out in his deepeſt Hypocryſie.

Pro. 20 9. Therefore *ſay not thou I have made my heart cleane, I am cleane from my ſinne*; but rather acknowledge thy ſelfe to be an unprofitable Servant, a miſerable ſinner,

ner, and in the publicans tone implore Gods favour, *O God be mercifull to me a ſinner.* Luke 18. 13

N.

JOB 1. verſ. 21.

NAKED *came I out of my mothers wombe, and naked ſhall I returne thither the Lord hath given & the Lord hath taken it.*

1. MISERY *commeth not* Job 5. 6.

not forth of the dust, neyther doth affliction ſpring out of the Earth; but a ſupreame hand rules over all, and *it is the Lord only* (1 Sam. 2 7) *that maketh poore and maketh rich*. Notwithſtanding Man, who is of a dogged nature, and curriſh diſpoſition (like the dog that bits the ſtone that is throwne at him but regards not him that threw it) is ever wraſtling and ſtriving with the Croſſe, and

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affliction that is layd upon him, but he never lookes to the hand that ſent it; and with *Davids* foole he can hardly be brought to thinke on God, till with *Pharoahs* enchanters he be compelled to confeſſe it to be his finger & handy-worke. Man hath nothing but what he hath received from God in truſt, who when hee ſees good, will call for what is his owne: and

Pſal. 14 1.

Exod 8. 19

then Man as hee came naked into the World, ſhrowded onely in bloud; ſo hee ſhall returne as naked wrapt up peradventure in a ſorry cloute. In his pilgrimage here he vainely affected what hee muſt leave behind him, and like a fooliſh traveller, burthens himſelfe with more then is needefull.

Let this then teach thee, *ſo to uſe this World, as*

as though thou uſedſt it not. Haſt thou foode and rayment, be therewith content, for it is not much that nature wants, it is leſſe that ſhe requires: Take up therefore the care of riches, only to ſerve thy turne in this life, and as thou findeſt thy ſelfe drawing neerer home, the more diſburthen thy ſelfe of them, knowing that he is but a fooliſh traveller that will furniſh him- 1 Tim. 9. 6

ſelfe for a litle way, as if his journey were of many Miles: and if in thy journey thou meete with any croſſe or affliction (which the good are moſt ſubject unto, being heere from home in a ſtrange place) in body, goods, or good name, firſt looke backe to thy ſelfe, what thou haſt deſerved, and then looking up to heaven, ſay with *Eli, It is the Lord, let him*

1. Sam. 3. 18.

doe

do what ſeemeth him good.

NO *man that warreth, entangleth himſelfe with the affaires of this life, becauſe he would pleaſe him that hath choſen him to be a Souldier* 2.*Tim.*2.ver.4.

2 IT ill becommeth a Souldier that is upon ſervice for his King and Countrey, when hee ſhould be bending both wit and force for the annoying of the enemy, then to bee contriving, or making

Merchandiſe withhim: and as ill, or rather worſe, it becommeth a Chriſtian, when hee hath given up his name to become the Souldier of *Chriſt Ieſus*, then to be traffiqueing and trading with the Devill, dealing with him about worldly affaires.

Thou therefore that haſt by Baptiſme put on *Chriſt Ieſus*, proclaming him to be thy King, and vowing thy ſelfe

Gal. 3. 27.

ſelfe to be his Souldier; ſtand to thy tackling, be ſtrong and quite thee like a Man, feare none but God, and yeelde to nothing but godlineſſe, which hath the promiſe of this life, and of that which is to come. Turne thine eyes from the things of this World, and fix them upon heavenly, conſider it is a Crowne thou runneſt for, a kingdome thou fighteſt for, fight there-

therefore manfully, and ſo at laſt having fought that good fight of faith, thou ſhalt inherit the Kingdome, and raine regally without oppoſition or annoyance for ever, for thou ſhalt pleaſe him whoſe Souldier thou art, and who hath thus honoured thee.

1 Sam. 2. 30.

Novv *will I ariſe ſayeth the Lord, now will I be exalted now will* I *lift up my ſelfe.* Eſay. 33. ver. 10.

3 As the nource to weane her child from the too earneſt deſire after her breaſt, layes ſome bitter thing thereupon, which having prevailed, ſhee eyther wipes it off, or throwes it away: So deales God, with the bitter enemies which he ſtirreth up againſt his peopl to weane them frō ſin, & the love of the World; hee at the laſt turnes their rage and fury upon them-

themſelves : though they bee for the preſent *Thornes in his Churches ſide, and Prickes in their eyes,* and vexe them in the land wherein they dwell ; yet having executed, and brought to effect his purpoſe, hee at the laſt *ſweepes them away with the beſome of deſtruction, and kills their roote with famine.* For their actions proceeding from an hatred againſt Gods people, and not

Numb. 33. 55.

Eſay 14. 23 30.

not from obedience; they are at the laſt juſtly puniſhed of God, for that they have in ſuch cruell manner made havocke of his people.

Let this then arme thee with patience when the Hand of God is upon thee, *To truſt in him though hee ſlay thee*: or when he doth exerciſe thy faith by wicked inſtruments, yet ſtill to relie upon him for deliverance, for he will Job 13. 15

in

in his due time deliver thee: he will ariſe and be exalted, ſo that thou ſhalt ſee thy deſire upon thine enemies.

O.

JOB 21. verſ, 23. 25.

ONE *dyeth in his full ſtrength, being in all eaſe, & proſperity. And another dyeth in the bitterneſſe of his ſoule and never eateth with pleaſure.*

1. WHAT is the life

life of mã, but a journey, or pilgrimage through the deſart of *Sin*, toward the land of Promiſe, the heavenly *Ieruſalem*? *where no inhabitant ſhall ſay, I am* ſick. In which progreſſe ſome parents ſee their childrẽ conſumed for preſumption, like *Nadab* and *Abihu*. Some both parents and children are devoured for rebellion, like *Corah & his company*. *but moſt children ſee their* parents

Eſay 33.24

Leut 10.2.

Numb. 16. 31.

parents interred in the Wilderneſſe, for their manifold tranſgreſſions, and diſobedience. Man is borne with a condition to die: and not only old men muſt, but the youngeſt and luſtieſt may die. Nay our whole life is a continuall death, Infancy dies in childhood, childhood in youth, youth in ſtrong age, that in old age, and old age is our *Nebo*, from whence having

ving taken a veiw of the holy Land, we die according to the word of the Lord; for it was Satans language; he firſt ſpake the word, *yee ſhall not die at all.* Some depart out of this World like a gueſt out of his Inne, willingly, others leave it like a Man pluckt out of his houſe, againſt their will, one dyes like a Lampe, or Candle waſted, and conſumed, ſo

Deut. 34. 5.

Gen. 3. 4.

ſo dyes the old man: the other like fier quenched with water, violently, ſo ends the yong man, ſo that will they, nill they, yet all returne to *Golgotha*. The workes of God are unſearchable, and his wayes paſt finding out, wherefore the godly, and the wicked are many times deceived in the end God aimes at. The wicked doe many times ſo flouriſh, and

end

end in ſuch pompe, and the godly are ſo afflicted, and die ſo deſpiſedly in the eye of the World; that the one *thinkes the godly mans life to be but madnes*, and the other, *that he hath clenſed his heart in vaine*: but the time will come when *the wicked ſhall be ſcattered away like chaffe, and the righteous ſhall ſtand in great boldnes before the face of ſuch as have tormented him.*

Wiſd. 5. 4.

Pſal. 1. 5.

Wiſd. 5. 1.

There-

Therefore judge not thou thy ſelfe hated of God becauſe thou art poore, and endeſt thy dayes without pleaſure, neyther judge thy ſelfe beloved becauſe thou art rich, and departeſt in proſperity; but labour in both eſtates to die the Servant of the Lord, and ſo bee thou low, or high; rich, or poore, *thou ſhalt have thy Portion among the Saints.*

Wiſ. 5. 5.

ONELY

ONELY *by Pride doth Man make contenti.* *on.* Pro. 13, 10.

2 PRIDE is a diſeaſe of the minde, whoſe efficient cauſe is the good gift of God abuſed, to wit, a wealthy eſtate: yea ſo eaſilie doth proſperity infect, that hardly can a Man be rich, and not tainted with this diſeaſe. While the families of *Abraham* & *Lot* were not greate, there was peace and quiet,

quiet, but aſſoone as they were encreaſed, peace was excluded, and debate admitted into the roome: then began the hearts to bee poſſeſt with that contentious rhetorique of *Mine* and *Thine*, which parted thoſe, whom neither adverſity, nor perils, infamine, or exile, could ſever, or part aſſunder. It is commonly ſayd, that poverty parts good company, but it is

is, more often ſeene, that thoſe have bin ſevered by proſperity, whom a meaner eſtate had lovingly knit in a firmer bond: for wealth inflameth the hart, with a deſier of priority, ſo that he now ſcornes to budge a foote, who a litle before would have bin content to have licked up the very duſt of thy feete. *Hinc Rixæ*, I this is it. Wealth begets pride, which dies not

iſſueleſſe, but brings forth contention.

1 Tim. 6. 17,18.19. *Art thou rich, be not high minded, truſt not in uncertain riches, but in the living Lord, (which giveth us abundantly all things to enjoy)* doe good, and bee rich in good works, bee ready to diſtribute, and communicate, laying up in ſtore for your ſelfe a good foundatiõ againſt the time to come, that you may obtaine eternall

ternall life.

OPEN *thy mouth for the dumbe, in the cause of all the children of destruction.* Pro. 31. ver. 8.

3 THERE is a dumbe oratour who by his silent thetorique implores our aide, The poore and helplesse wretch, whom God or none cares for: We say to our lazers, God helpe you, but God sayeth to them that are godly and want helpe, I will helpe

where Man will not: If no man elſe will pleade their cauſe, *God will out of the mouth of Babes and Sucklings ordaine helpe for his.*

Oh, therefore joyne in Commiſsion with God, *open thy mouth, judge righteouſly, and judge the afflicted, and the poore*; defend their cauſe, who are not able to helpe themſelves. *So health ſhal be to thy navell, and marrow to thy bones*, & when time

Pro 31. 9.

Pro. 3. 8.

time hath consumed it selfe, and wasted these, *When time shall bee no more time*, then shalt thou inherit an eternall life.

P.

PROVERBS 4. Vers. 26.

PONDER *the path of thy feete, and let all thy wayes be ordered aright.*

1. THE Devill perceiving that man by humble obe-

dience may aſcend thither, from whence hee by his pride is fallen, envieth him, and is become a Satan, that is, an adverſary unto him, and that a malicious one, a ſtrong one, and a politique one: hee hath ſet infinite ſnares before our feete, and filled all our wayes with traps to catch our ſoules, he putteth into our hearts evill thoughts, into our Mouths lewd ſpeeches, into

into our members ſinfull actions, when wee are awake hee ſtirreth us up to unlawfull deeds, in our ſleepe to filthy dreames, if wee bee merry hee maks us diſſolute, if wee be ſad hee laboureth to drive us to deſperation. Nay, he doth not only labour to lead us out of the way by manifeſt errour, but where hee ſees us walking by good works, there he ſeeketh

to inſnare us.

Seeing then thou art beſet with ſo many temptations, thou hadſt need to have *Argus* eyes, and the faces of *Ianus*, that thou mayſt looke round about on every ſide for feare of danger. Wherefore as they that know they have enemies lying in waite for them, will not goe abroade without their weapõs. So thou knowing that the devill continually

nually lieth in waite for thee ſeeking to devour thee, ſhouldſt have a care to thy paths, that hee may never take thee at advantage, for as hee finds thee he will take thee. *Stand therefore alwayes compleately furniſhed with the whole armour of God, that ſo thou mayſt be able to withſtand the aſſaults of the Devill,* and (as a peice moſt neceſſarie and bee-hovefull) take

Ephes. 6. 11

unto thee prayer, which
18 is a ſtrong Tower: *the righteous runneth to it*
Pro. 18 18. *and is exalted.*

PRIDE *goeth before deſtruction, and an high minde before the fall.* Pro. 16. 18.

2 IT is Gods ordinary proceeding againſt proud perſons, to ſubdue, and bring under their pride by vile, and baſe meanes: and then to bring them to ſhame when their hearts are puft

puft up with a fond conceipt of their owne worth : when *Herod* was lifted up , and ſwelled in pride at the acclamations of thoſe flatterers who told him *he ſpake more like a God then a man, then was he ſuddainly ſmitten by the Angel of the Lord , and miſerably conſumed, being eaten up of wormes.* Acts 12. 22 23.

Therfore labour thou for humilitie , thinke baſely of thy ſelfe , and be

be lowly in thine owne eyes, and ſo ſhalt thou be exalted in the ſight of God : The Sunne the higher hee is in the firmament, the ſhorter ſhadow hee maketh, and the neerer he commeth to the Earth, the ſhadowes of all things are the longer : So vertue the higher, and the more eminent it is, the leſſe oſtentation it maketh, whereas, where vertue is wanting, there is

is nothing but pride and arrogancy; even as the eares of Corne that have nothing in them but light ſtuffe, ſtand perching up above all the reſt; but thoſe that are laden with full graines, hang downe their heads. The deeper the Well is the ſweeter is the Water, ſo the more humble any man is in his owne conceipt, the more acceptable he is to God, and when the

the other in their high conceipts imagining they ſtand faſt come tottering downe, this man ſtands faſt indeede and at the length ſhall be exalted with glory.

PREPARE *thy worke without, and make ready the things in the field; and after build thine houſe.* Pro. 24. 27.

3 IN Worldly affaires deliberation is very neceſſary, and it is held a great point of policy for

a

a man to deliberate long before hee determine any thing : for want of this wiſe forecaſt, many men worthily undergoe the cenſure of inconſiderate, and receive nothing elſe but a mocke for what they take in hand. When *Iſrael* without the *Commandement* of the Lord, nay, contrary to his appoyntment would bee ſo forward, as to goe up, and fight againſt the

Numb 14. 40. 41. 42.

the *Amalekites*, what was the iſſue? preſuming obſtinately, and raſhly to goe up to the top of the Mountaine, they became a prey to their enemies the *Amalekits* and *Canaanites, who ſmote them and conſumed them unto Hormah.*

Num. 14. 45.

In all thy affaires therfore whether ſpirituall, or temporall, be not too forward eyther with tongue or hand, but take hands with advice, in worldly

worldly buſines, bee ſure of meanes how to compaſſe it, before thou take any enterpriſe in hand: and in Spirituall matters, when thou purpoſeſt to give up thy Name to *Chriſt*, firſt ſit downe, & caſt thine accompts, what it will coſt thee to become a *Chriſtian*: leaſt not being able to undergoe the troubles that ſhall accompany that profeſſion, thou be

be found unworthy to be his Diſciple.

Q.

PSAL. 30. verſ. 18.

QVICKEN *us, and we will call upon thy Name.*

1. NITIMVR *in vetitum* is not more old then true, the forbidden Fruit ſtill hangs

hangs in our eyes, and we long to be taſting: and whereas wee are dead, and therefore ſhould minde worldly things no more then dead men doe: yet nevertheleſſe, wee are ſprightly, and lively in worldly affaires, but heavy, and lumpiſh, nay dead in ſpirituall matters: So that unleſſe *Christ* ſay to us, as ſometime to the *Mayden*, *I ſay unto you ariſe*, There could

Coloſ. 3. 3.

Marke 4 41.

could not bee the leaſt endeavour in any of us, to further the worke of grace in himſelfe by calling upon God: for as the Apoſtle ſayeth, Rom. 9. 16. *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* He both prepares the good will of man, that it may be fit to be holpen by grace, and alſo aydeth it being prepared. Hee preventeth him that is unwilling

Auguſt. Enchir: cap. 31. Repent. Peter fol. 117.

ling that hee may bee willing, and followeth him that is willing, that hee may not will in vaine. Blaſphemous then is it to hold, that the *will of man* ſhould worke with *Gods Grace* in any thing that is good. Indeede as they are workes and actions, ſo they proceede from the will of man; but as they are good works they are only the workes of grace, as our Saviour

Saviour *Christ* told his
John 15.5 Disciples, *Without me yee can doe nothing*. Yet in the very act of conversion, the will of man is not idle, nor without all motion, and sense, as a dead image, but it followeth the Spirit of God, that draweth it, not by any violent necessitie, but by sweetning and softning our hearts by his holy Spirit. For in one and the same moment, God moveth and

and boweth the will, and cauſeth us to bee willing indeed : but yet ſo, as all the efficacy of the worke is from the Spirit of God, who of unwilling maketh obedient, and of ſlow and dull maketh us runne.

Non violenta neceſſitate, ſed infundendo ſuavitatem per ſpiritum ſanctum ibid.

Let this then teach thee humiliation : for if there be no goodneſſe nor any aptneſſe to that which is good in us, why ſhould we be lift up

up with any conceipt of our ſelves ? rather glorifie God with acknowledgment of thy poverty, and by earneſt Prayer crave the aſſiſtance of Gods grace to quicken thee, and effect the worke of thy converſion; that ſo thou mayſt performe thoſe duties, which God requireth of thee. Thus doth the Church of God in divers places :

Jer. 31.18 *Convert thou me, and I ſhal be*

be converted. And againe, *Turne thou us unto thee O Lord, and wee ſhall be turned*. Yea, S^t. *Auguſtine* had that ſweete Prayer oft in his Mouth, *Lord give grace to doe what thou commaundeſt, and then commaund what thou wilt*. Otherwiſe there can be no good looked for in any of us. And therefore *Moyſes* maketh this the cauſe, why the people were no more mo-

Lam. 5. 21.

Da Domine quod jubes, & jube quod vis Soliloq. cap. 18.

I ved

ved to repentance, by all the gracious proceedings, and administrations of God toward them in the wilderneſſe; namely, *That the Lord had not given them an heart to perceive, nor eyes to ſee, nor eares to heare unto this day.*

Deut. 29. 4.

QVENCH *not the ſpirit.* 1 *Theſ.* 5. 19.

2 THE graces of the holy Spirit in this life, are like ſparkes of fier, which may ſoone be

be quenced with a litle water; as oft as wee ſinne we caſt water upon the Spirit of God, and as much as in us lies, wee put out the ſame.

Therefore let it bee thy ſpeciall care to avoyde, and make conſcience of every thing wherein thou mayſt offend, and grieve the holy Spirit of God. He is a Spirit moſt pure, and will have an unde-

filed Temple to dwell in; keepe therefore thy Veſſell cleane, thy body pure, which is his Temple, doe nothing that may diſquiet, or moleſt him, leaſt by abuſing thy ſelfe by ſinne thou cauſe the Holy Ghoſt with griefe to depart from thee.

QVEENE Eſther *alſo being in danger of death reſorted unto the Lord* Eſther 14.1.

3 THERE

3 THERE bee two things that fill the heart full of endleſſe griefe, outward calamities, and a wounded conſcience which (as *Salomon* ſpeakes) *none can beare*; and the only comfort in diſtreſſe is to have recourſe to GOD by earneſt Prayer: and although hee ſeeme not to heare preſently, yet *to truſt in him with* Iob, *even unto the death.* Pro. 18 14 Iob 13. 15.

Rowle thy ſelfe therefore upon the Lord, *and caſt all thy care upon him, who careth for thee*, and though GOD or wicked men afflict, and vex thee, yet let it not drive thee from this Rocke of comfort, to vaine and ſorry ſhifts. The Lord hath comforts for his children that will quiet and ſupport them in any feares and dangers, his conſolation will make a man

ſleepe

ſleepe without a Bed, live almoſt without a Soul; they will make a man bold in danger, quiet in trouble, and live in the jawes of death. Rejoyce therefore in all thy troubles, but let it be in the Lord, and *hee will give thee ſtrength to withſtand thē, for the joy of the Lord is our Strength.*

R.

PROVERBS 11. Verſ. 4.

RICHES *availe not in the day of wrath, but righteouſneſſe deliver-eth from death.*

1. RICHES of themſelves are not ſimplie evill, but as they are corrupted

rupted by abuſe ; it is poſsible (though hard) for a Man to bee rich, and yet to bee a good Man : neyther doth the Prophet adviſe us to have no riches, but that wee ſhould *not ſet our hearts upon them.* Psal. 62 10
But alas ; ſo eaſilie doth a proſperous eſtate make a corrupted minde, that povertie were much better for many. There is a fonde imagi-

nation poſſeſſeth the heart of moſt men, that wealth brings ſome happineſſe, and that if they have abundance, they are then in ſafety, and in an happy caſe; This is evident, by a common ſpeech, that ſuch, or ſuch a man cannot doe amiſſe, for he is wealthy and hath the World at will; as if they ſhould ſay, hee is free from danger, no hurt can come unto him,

him. But wealth is a very weake defendant againſt the LORDS aſſaults, it ſhall not ſtand them in any ſtead, *neyther deliver them in the day of the wrath of the Lord.* Ezech 7. 19.

Truſt not therefore to thy riches, and ſay not I have enough for my life, Ecclus 5. 1 for thou knoweſt not how ſoone they may be taken from thee, or thou thy ſelfe pluckt from them: the time Ecclus 11. 19. draweth

draweth neere, that thou muſt leave all ſuch things unto others, and then whoſe ſhall thoſe things be that thou haſt provided.

RIGHTEOVS *lips are the delight of Kings, and the King loveth him that ſpeaketh right things.* Pro.16.ver.13.

Eccles 10. 17. 2 BLESSED *is the Land when the King is the ſonne of Nobles,* vertuouſlie trained up, and delighting in the grave

grave advice of his Sage counſellors; then doth he (like the Sunne in the Firmament) ſhine glorioufflie, and as it, ſo hee comforteth, and rejoyceth the hearts of all that are under his rule. But when his eares are ſtopt to honeſt and wholeſome Counſaile, and tyed onely to the tongues of flatterers, and Thraſonicall Sycophãts, a woe it is to the Land,

Pro. 11. 14. *land, for the people muſt needes fall.* When fooliſh

2. Chron. 12. 1. *Reboboam* the Sonne of wiſe *Salomon* forſooke the Law of the Lord, all *Iſrael* went with him.

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Which may bee a warning not onely to Princes themſelves but to all that be in authority, to have a care that they become not publique and notorious offenders.

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for thy conſcience, in the other for thy credite.

REMEMBER *thy Creator in the dayes of thy youth, whiles the evill dayes come not, nor the yeares approach, wherein thou ſhalt ſay, I have no pleaſure in them.* Ecclus 12. ver. 1.

3 THERE are many enemies to grace, but none more to bee feared, then thoſe that fight within us againſt

gainſt us : and though all Ages bee fruitfull in evill , yet none more then Youth , which, beſides all other enemies , hath it ſelfe the greateſt enemie to it ſelfe , being deſtitute of its owne, and ſcorning the good adviſe of others. That which *Salomon* ſpake in jeſt and deriſion , the Young man takes in good earneſt. *Rejoyce O young man* Eccles 11. 9.

man in thy youth, and let thine heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the light of thine eyes, &c. And therefore takes his ſwinge in pleaſures, preſuming that old age is the onely fit time to turne to God. So that many times by continuance and longer cuſtome in ſinne, hee makes his ſinnes of a double die, even *Crim-*

ſon

ſon ſinnes: yea, his ſins, become like a Diſeaſe in the bones, whereof if one recover many doe rot away. Eſay 1. 18.

Oh therefore harden not thy heart, but to day heare Gods voyce calling thee to repentance, remember the *evill dayes* will come; wherein if thou preſume to doe great matters, (to frequent the Church, to heare the Word, &c.) thou mayſt Ecclus 12. 1.

per-

peradventure bee deceived. It is reported of *Alexander* that great Conquerour, that when his Maſter *Ariſtotle* perſwaded him to forbeare the Warres till hee were growne to a full and perfect age; that hee anſwered, I feare that if I tarry till I come to that age, I ſhall looſe much of the heate and vigour of my youth: So doe thou anſwere all temptations.

ptations whatſoever, which ſhall perſwade thee to put off thy repentance till thou beeſt old: Old Age hath enough to doe with its owne griefes, there are ſo many Aches in thy bones, ſo many Crampes in thy joynts, and ſo many paynes in all parts of thy body, that thou ſhalt have litle leaſure to think on any thing that is good.

Would

Would not all Men condemne him for a foole, or a mad-man that ſhould lay the heavieſt burthen upon the weakeſt beaſt, who hath enough to doe to beare up it ſelfe? and ſhould let a ſtronger goe empty by? So remember, that it is no leſſe folly, to exempt thy youth which is ſtrong and luſty, from the taske of repentance, and to impoſe the ſame upon

upon thy decrepit old age, already ſinking under it's owne burthen.

And that it is the greateſt injury unto the Lord that can bee, for a man to conſecrate the prime day of his youth to the ſervice of the Devill, in the purſuite of ſinfull pleaſures, and to ſerve God with the rotten bones of his doating old age; herein men deale with God like

like the *Iſraelites*, who if they had ever a *Lame*, a *Scabbed*, or a *ſick* beaſt, that they would bring to the *Altar*: as if any thing had bin good enough for the LORD, but all the fat and well-liking they kept to themſelves: and as to the *Iſraelites*, ſo wil God ſay to ſuch men as theſe, I have no pleaſure in you', *neither will I accept your offerings at your hands.*

Mat. 1. 8

Mal 1. 10

O

cept your offering at your hands.

Otherfore let it be thy care to turne unto the Lord betimes, *And to seeke him while he may be found: before the keepers of the house doe tremble, and the strong men bow themselves, and the grinders cease, because they are few, and they waxe darke that looke out by the windowes* So shalt thou be an happy old man in thy

Esay 55.6. Eccles 12. 3.

Youth ; as too too many (by deferring the worke of their Repentance) are unhappily yong in their Age.

SKINNE

§.

JOB 2. vers. 4.

SKINNE *for skinne, and all that ever a man hath will hee give for his life.*

1. WEe are easilie glewed to the things of this life, and doe quicklie fasten our minds upon

on each ſmale content-
ment we finde heere;
and hence it is that
wee are ſo hardly
drawne from them,
being as loath to part
from them as from
our deareſt lives, and
onely in this caſe wee
ſing loath to depart:
yea with an eye in
Sodome, and an hoofe
in *Egypt*. With much
auckwardneſſe, and
backwardneſſe wee
forſake the one, to
ſave

ſave the other; how dearelie ſoever wee priſe theſe worldlie commodities, yet wee ſet life at an higher rate, and gladly ſell all that wee have to purchaſe this Iewell.

Doe not thou then ſtaine the glorious Splendor of this pretious jem by vitious living; much more take Heede thou prove not a Rebell againſt GOD,

by a willfull destroying of his workemanship, doe not thou eyther for the avoyding of evill, or procuring of good, lay violent hands upon thy selfe, least seeking to shunne a temporall calamitie, thou fall into an eternall misery: like the fish that leapeth out of the broyling Pan, into the burning flame.

The Crocadiles of *Nilus*

Nilus purſue ſuch only as flie from them, but flie ſuch as ſtand to them, ſo doth the Devill, if hee bee reſiſted hee turneth his backe; and onely preaſſeth upon ſuch as give him ground: *Give not place therefore to the Devill,* nor to ſuch horrible motions as he will bee ready to ſuggeſt, but have recourſe to the Scriptures, ſearch them for

Ephel. 4. 27.

ohn 5. 39

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the ſweete and gracious comforts which they afford, arme thy ſelfe with a conſtant faith in them, and ſo *ſhalt thou bee able to quench all the fiery Darts of Satan*, doe thou ſtoutlie, and valiantly *reſiſt him, and hee will flie from thee*: but if thou yeeld unto him, thou muſt needs fal into his fearefull Snares, and offer violence to that, which ſhould

Ephes. 6. 16.

Iam. 4. 7.

should be most charily preserved, and wilfully perish by thine owne hand.

SHALL *wee receive good at the hand of God, and not receive evill.* Iob 11. ver. 10.

2 GOD alone knowes best *When to wound and when to heale,* Deu 32.39 *when to kill, and when to make alive,* when to afflict with sorrow, & when to send comfort, thus doth hee many

times deale with his deare Children, putting into all their Cups of comfort, and contentment, the bitter drams of ſorrow and greife. And all this to teach us, not to expect any perpetuity of felicity heere: wee are all ſubject to viciſſitude, change, and alteration, and what wee are to day, wee cannot ſay with warrant, and make

it

it good, that wee ſhall bee the ſame to morrow.

Doe thou therefore from hence learne how to entertaine comforts when GOD ſends them, to uſe them like the World, as though thou uſeſt thē not, ſo to reſolve of them to day, as if to morrow thou wert to take thy leave of them. And as for Croſſes, and afflictions, when thou

thou findeſt thy ſelfe eaſed from them, yet thinke that they have left thee (as the devill did Chriſt) only for a litle ſeaſon; and therefore ſo take thy leave of them to day, as to morrow to expect their returne.

SVCH *are the wayes of every one that is greedy of gaine; hee would take away the life of the owners thereof.* Pro. 1 ver. 19.

3. COVETOVSNESSE is called (by the Apoſtle S. *Paul*) *The roote of all evill*, and not without cauſe, for a covetous man may eaſilie bee drawne to commit any ſinne, be it never ſo hainous: nothing is too hot, nor too heavy for him, whoſoever ſtandeth in his way betweene him and his Profits he ſayth of him (as the husband-men in

1 Tim. 6. 10.

in the *Goſpel* concerning the heire) *Come let us kill him, that the inheritance may be ours.*

Mat. 21. 38.

If *Nabaths* vine-yard lie commodiouſly for *Ahab*, he muſt have it, though it coſt the poore man his life.

1 King. 21. 2. 13.

Yea, Covetouſneſſe many times maketh men ſo unnaturall, that they doe not ſpare the lives of their owne Parents: or if they proceede not ſo farre,

farre, yet they are as ſicke of the Father as may be, and wiſh him fairely layed in his Grave, that they may enjoy his living.

Hate thou this corrupt tree which bringeth forth ſuch evill and accurſed Fruite; *Take heede and beware of covetouſneſſe*, and becauſe it is an hereditary evill, bred in the bones, and will hardly out of the fleſh, therefore as much

Mat 7. 17.

Luke 12. 15.

Col. 3. 5. much as in you lyeth let your converſation be free from it, which will bee when thy heart ſhall be continually fenced about with this Prayer of *David*,

Pſa. 119. 36 *Incline mine heart unto thy Teſtimonies, and not unto covetouſneſſe.*

THEY

T.

Iob 4. verſ. 8.

THEY *that Plow iniquity, and Sow wickedneſſe, Reape the ſame.*

1. EVILL words and deeds are like Arrowes ſhot on high, which lighting on the Shooters head, doe wound his hairy

Mat 7. 2 *Looke what meaſure men meete to others, the ſame ſhall bee meaſured to them againe*, Hee that doth evill, muſt needs receive evill, for *what a man ſoweth that hee ſhall reape.* That mer-

Gal. 6. 7.

Mat. 18. 24 28, 30, & 34 cileſſe Servant, who was forgiven the debt of 10000. *Talents*, and would not beare with his fellow in *an hundred Pence*, had the like cruelty ſhewed to him, being caſt into

into Priſon till hee ſhould pay the whole Debt, which he was never able to doe. If a mans heart bee ſet upon miſcheife, miſcheife ſhall light upon his owne pate; ſelfe doe, ſelfe have; *Breach for breach, eye for eye, tooth for tooth,* Such a blemiſh as he hath made in any, ſuch ſhall bee repayd to him: If *Adonibezek* cut off the Thumes of

Leuit. 24. 20.

Iudg.1.6. of the Hands and Feete of other kings, his owne, though a King, shall be cut off.

Mat 7. 12. *Doe that therefore to others, which thou wouldst have done to thy selfe,*

2 Kin.9.35 Remember how *Iesabel* that fed on bloud, fed Dogs with her bloud; therefore doe no evill though thou mightest, and when thou art tempted to doe an evill worke, thinke that Satan is where

where his busines is, and therefore say thus to thy selfe, What shall I answer Christ at the Day of Audit? if contrary to my knowledge, and conscience I shall doe this wickednesse.

TEACH, *a child in the trade of his way; and when hee is old hee shall not depart from it.* Pro. 22. ver. 6.

2 NATVRE truly is very powerfull, and can hardly bee changed, onely education can alter natures property, and mould a man a new. *Themistocles* seeing men wondering at a young man, whose lewde behaviour was changed into good, sayd, A ragged Coalt may make a good Horse, if hee bee well ordered, and skilfullie broaken.

broaken. The young mans minde is like Wax heated, apt to receive any forme; and what is therein imprinted, it retaines when it is cold. The Pot must bee fashioned while the Clay is soft; the Vessell seasoned with good liquor, while it is new; the Tree straightned while it is a Twigge; otherwayes if they bee suffered to

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to continue, they may soon bee broaken and spoiled, then bettered, and mended. The same must bee done in the institution of youth, and what we hope to have him in age, we must fashion him to in his tender bud.

Let it be thy cheifest care therefore in this businesse, to banish from his eyes, and eares, all obsceane and

and filthy talke, and actions, for theſe litle pitchers have eares, and doe derive there liberty of ſinning from what they heare, and ſee done by others. Let the cheifeſt of his time be taken up in the repetion of godly and wholeſome inſtructions, and he ſhall continue in the ſame, and *ſo ſhalt thou deliver his ſoule from Hell* (*i* : *e.*) *from deſtruction.* Pro. 23. 24

L THOVGH

THOVGH *Hand joyne in Hand, the wicked ſhall not bee unpuniſhed* Pro. 11. ver. 21.

3 PHYSITIONS when they meete with a body hard to worke upon, they double their doſſes and uſe more violent meanes: and ſo deales God with ſinners when he finds them obſtinate; if his leſſer puniſhments cannot prevaile to bring them home, then hee will

will lay his loynes upon them, They muſt not thinke to runne away with their ſins without check, becauſe God in the love of a Father with a great deale of patience expects their returne, No, though God be ſlow yet is he ſure, and however he paces with leaden feete, yet will hee fall upon them with iron hands. In vaine then doe the wicked

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bandy againſt GOD, and fortifie themſelves againſt him : though he deferre his puniſhments for a time, and doe not preſently execute his judgements upon them, yet at length hee will bend his bow, and deſtroy with his prepared Arrowes, he will draw his whetted Sword, and ſmite his enemies upon the cheeke bone, and will not give o-

Pſal. 7.

ver

ver till his Sword have eaten their fleſh, and his Arrowes are drunk in their bloud.

Haſt thou then ſinned? doe ſo no more, but confeſſing thy ſinne get thee to the Lord right humbly, abuſe not his patience and long ſufferance by making them no better then bawds to thy ſin, leaſt he come upon thee ſuddainly & ſpoile thee of thine armour

wherein thou truſtedſt, and ſo give thee a ſhamefull overthrow.

V.

ECCLVS 1. verſ. 2.

VANITY *of vanitys, ſayeth the Preacher; vanity of vanities, all is vaine.*

1. TERRENE things are like to Bridlime and the delight

light Man takes in them doth so clog the wings of his minde, that whereas he thinks to take God for his comfort, by soaring a loft unto him; he flags in his flight, falling short of Heavenlie things, and lights upon honours, pleasures, profits, or the like, which he then begins to doate upon, and adore as his only healpe and succour. But alas;

how doth he disquiet himselfe in vaine, and how weaklie doth he fortifie himselfe against Gods assaults, who in the turning of an Hand, *makes all his dayes sorrowes, and his travaile greife.*

Eccles 2. 23.

Therefore *love not the World, nor the things of the World*, for they will bring thee nothing but vexation of spirit: But

1 Joh. 2. 15

delight

delight thy selfe in the Lord, and hee shall give thee the desires of thy heart. Psal. 37. 4.

Others may make a goodly shew, and promise thee all the Kingdomes of the World, and the glory thereof; but trust them not: for though the World promise ease, comfort, and contentment, yet her Motto is *Deficiam*, I will faile you: *Mundus deficit.*

Caro inficit

Dæmod interficit,

though the fleſh promiſe as faire as the World, yet his Word is *Inficiam*, I will infect you; though the devill come not ſhort of eyther in his promiſes, yet his word is *Interficiam*, I will deſtroy you, ſo that vaine is all comfort that can bee expected from them.

Deus reficit.

Mat. 11 28

But what God promiſeth thou maiſt build upon, his Motto is *Reficiam, I will refreſh you.*

Say

Say therefore unto him as *Peter* did to *Christ, Master unto whom shall we goe. &c.* I have no other comfort but thee, I delight in none but thee, for all other delights shall faile, but *With thee there is pleasure for evermore.* Psal. 16. 11

VPON *the Land of my people shall growe Thornes and Bryars: yea, upon all the houses of joy in the City of rejoycing* Esay 30. ver. 13.

Pſal 107. 34. 2 GOD, *maketh a fruitfull Land barren for the wickedneſſe of them that dwell therein*; the Bryars and Gen 3. 18. Brambles which it bringeth forth, doe ſtill catch at the heels of us the wofull inhabitants, and by their ſilent rhetorique ſeeme to bidde us to behold the fruits of our Rebellion. Yea, the City of Gods delight ſhall Eſay 32. 14 bee made *an heape of*

of deſolation, the delight of wild Aſſes : yea his holy Temple ſhall be deſtroyed, and defiled by prophane wretches, rather then wickedneſſe ſhall goe unpuniſhed though in his owne people.

Let this ſtir up in thee an hearty hatred againſt ſinne, which bringeth forth ſuch fearefull effects, let it Spurre thee forwards to holineſſe of

of life; though wicked worldlings mocke thee for the ſame, yet thou ſhalt finde that thou art highly in Gods eſteeme: for the *Heaven* over thee ſhall not be *Iron*, nor the *Earth* under thee as *Braſſe*; the Lord will not turne our Land into a ſtanding Poole, nor cauſe Thornes and Bryars to grow upon the ſame: but *the Earth ſhall bring forth her encreaſe*,

Levit. 26 19.

Pſal. 67. 6.

creaſe, and God even our God ſhall bleſſe us.

AS VINEGAR *is to the teeth, and as ſmoake to the eyes, ſo is the ſloathfull to them that ſend him.* Pro. 10. ver. 26.

3 THE *way of the ſloathfull man, is as an hedge of Thornes,* When he ſhould goe about his imployments hee forecaſteth a thouſand feares: a Lion is without, he ſhall be ſlayne in the ſtreete, a Beare will

Pro. 15. 19

Pro. 22. 13.

Amos 5. 19. will meete him, or a Serpent out of the wall wil bite him one thing or other is a continuall rub in his way, ſo that he is but a trouble, and a greife to him that imployeth him about any buſineſſe.

Have no fellowſhip therefore with the ſloathful man that maketh poore, but deliver Pro. 10 4. thy ſelfe from him, as a Doe from the hand of the Hunter, and as a Bird

Bird, from the hand of the Fowler, so shalt thou finde comfort, & abundance of precious Treasures. Pro 6. 5.

W.

PRO. 2. Vers. 10. 11.

WHEN wisdome entereth into thine heart, & knowledge delighteth thy soule, then shall counsaile preserve thee, and understanging shall keepe thee.

1. SALOMON being hidden 2 Chron. c. 7.

bidden of God to aske what hee would, desired not ſilver nor any ſuch earthly traſh, but *give mee wiſdome* (ſayth he) *to goe in, and out, to governe this people.* If he who was a governour of mens bodies only, made this choice: then how much more wary ought evry one to be in his election, when body, and ſoule are under his charge?

2 Chron. 1 10.

The

The Word of God is called a *Lanthorne*, and a *Light*: now as a man who hath a Lanthorne and a Candle carried before him keepes himſelfe from falling in the darkeſt night; ſo hee that ſuffers himſelfe to be guided by Gods Word, placing it alway before him, and letting it ſhine to his heart, he ſhall by the light thereof keepe himſelfe from falling,

Pſa 119. 105.

Pſal. 119. 11. falling, ſo that he ſhall not ſinne againſt the Lord, or if he doe fall through infirmity, (as who ſinneth not) yet hee ſhall not lie along impenitently, for

1 John 3 9 *he hath the ſeede of Gods Word abiding in him*, which will reduce, and bring him into the way againe.

Pro. 6. 21 23. *Binde therefore the precepts of Gods Word upon thy heart, and tie them alwayes about thy*

thy necke, have them alwayes in remembrance and before thine eyes, and then like a Lanthorne, and a light they ſhall preſerve thee from falling into ſinfull wayes, with men that worke iniquity. Pſal. 141. 4

WINE *is a mocker, and ſtrong drinke is raging: and whoſoever is deceived thereby is not wiſe.* Pro. 20. verſ. 1.

2 THE

2 THE Vine bringeth forth three ſorts of Grapes, the firſt of pleſantneſſe, the ſecond of drunkenneſſe, & the third of ſhame, when men are ſo taken with the colour, or pleſantneſſe of the Wine in going downe, that they tarry by it till night, *till the Wine enflame them*: Then (beſides other woes, and ſorrowes which attend thereupon) ſhame followes

Eſay 5.21.

Pro.23.29

lowes, and leaves them not, till ſhee hath made them ridiculous : ſo when it hath ſtripped them as bare as *Noah*, then it expoſeth them like *Noah* to *Cham*, and all that ſee them doe mocke them.

It is recorded of a Bird which hath the face of a Man, but is ſo feirce of nature, that ſometimes for hunger ſhee will ſet upon a man, and ſlay him : after-

wards comming for thirſt unto the water, and ſeeing a face in the water like the face of him whom ſhee had devoured, for greife that ſhe had killed one like her ſelfe, takes ſuch ſorrow, that ſhe never eateth, nor drinketh after, but frets, beates, and pines, her ſelfe to death. What then ſhall they doe who have not ſlaine one like themſelves, but

but themſelves their very ſelves with a Cup of Wine?

As Chriſt therefore ſayd *remember Lots wife*; ſo ſay I, Remember *Lot*: one nights drunkenneſſe did him more hurt then all his enemies in *Sodome*. Remember *Noah*, one howers drunkenneſſe expoſed him to ſhame, and the contempt of his owne child, by diſcovering the naked-

Luke 17. 32.

Gen. 19. 33.

neſſe of thoſe things, which he had concealed, and kept hid, ſix hundred yeeres together. *Be not then drunken with wine, or ſtrong drinke, wherein is exceſſe,* and all kinde of riot, joyned with all kinde of filthineſſe, and ſhamefulneſſe of living. But *thou which art of the day, be ſober,* and truſt perfectly on that grace that is brought unto you, in the Reve-

Gen. 19 21.22.

Epheſ. 5. 18.

1 Theſ. 5.8

1 Pet. 1.13

lation

lation of Ieſus Chriſt, as an obedient child, not faſhioning your ſelfe unto the former luſts of your ignorance: but *as hee which hath called you, is holy ſo be thou holy in all manner of converſation.* 1. Peter. 1.13,14,15. 14. 15.

WHO *ever periſhed being an innocent? or where were the upright deſtroyed?* Iob 4.ver. 7.

MANS extremity is Gods oppertunity,

and many times hee ſuffers his children to ſinke ſo low, that all meanes of helpe ſeems to faile in ſo much that they many times become a by-word to wicked and prophane worldlings; *Loe theſe are the men that truſted in God, theſe are they that tooke him for their* Pſal.37.24 *comfort*: Yet then in mercy hee putteth under his hand, not ſuffering them to periſh, or

or to bee caſt off.

Doe thou then who haſt an heart ſpiritually afflicted ſtay thy ſelfe heere. Feare not any affliction, whether immediately from God, or from his inſtruments happening unto thee, for God hath comforts for thee in all, and will ſend comfort above all tribulation. Though hee ſuffer thee to bee evill entreated of Tyrants

and cruell oppreſſors, yet *deſpiſe not the chaſtening of the Lord, neyther faint when thou art rebuked of him,* knowing that he doth it for thy profit, that thou mayſt bee partaker of his holineſſe.

Heb. 12.5 10

PRO-

Y.

PROVERBS 27. verſ. 17.

YRON *ſharpeneth yron, ſo doth man ſharpen the face of his friend.*

1. THERE is no ſpeedier conjunction of Fier and Gunpowder, Fire and Towe, Tinder, or of

any other ſuch combuſtable matter, then there is of words: for no ſooner is an haſty word ſent from the mouth of an angry man, but it catches, and kindles, burning on till it have enflamed him who is of the like humor: then as if it reached ſome concave it is repercuſſed, and Echoed into the throate of the ſpeaker. Hence many times it comes to paſſe,

paſſe, that even betweene moſt loving friends, for trifles, and matters of no moment, moſt bitter diſcords, and unnaturall bloudſheads have ariſen, for (ſayth *Salomon*) *grieveous words ſtirr up anger*, which ends not in the teeth or tongue, nor dies till it come to blading, or handing at the beſt. Pro. 1 1.

Therefore let it be thy cõmendation that thou canſt put up an angry

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words, and paſſe by an injury offered, or done unto thee: howſoever the World befoole thee for it, yet art thou Gods wiſeman, for *he that is ſlow to wrath is of great wiſdome*, whereas he that is an angry man never lacks woe, and *a man of much anger ſhall ſuffer puniſhment.*

Pro. 14 29

Pro 19. 19.

YEE *are all the children of light, and the children of the day.* 1 Theſ.

1 Theſ. 5. verſ. 5.

2 TRVTH how-ever it may ſometimes be blamed, yet it can never be ſhamed, but with a conſtant, and ſettled countenance it dares behold the Sun: whereas ſinne, though it be a bould audacious brood, yet it ſeeks to ſhrowde it ſelfe in obſcure places, not daring to behold the light. *The whoremaſter ſeekes out whore-howſes* Pro. 7 9.

in

in the twilight, in the evening, when the night begins to bee blacke and
Iob 24 15 *darke. The eye of the Adulterer waiteth for the twilight, and ſayeth no eye ſhall ſee mee, and diſguiſeth his face. And they that be drunke, are drunke in the night*: in which ſecurity whilſt they are deepe buried, ſinging ſweete lullabies to their ſoules, yea are enſnared in an evill hower, and *ſuddaine*

daine deſtruction comes upon them, that they cannot eſcape. 1 Theſſ. 5. 3.

Whereas the child of God ſtanding in awe of, and yet joyfully expecting that day, prevents the bitterneſſe thereof by walking ſoberlie as in the Day-time, not fearing who ſeeth, or ſcanneth his actions.

Thou therefore who art of the day, be ſober & watch,

watch, doe ſuch things as doe belong, and appertaine to the light, not walking in the wayes, nor doing the workes of vanity that when thy Maſter commeth, and findeth thee doing ſuch things as are pleaſing in his eye-ſight, thou mayſt partake of that comfortable invitation, *It is well done good ſervant, and faithfull, enter into thy maſters joy.*

Mat. 25. 23.

YES,

YES, *yee are our glory and joy.* 1. Theſ. 2. 20.

3 AS in all other profeſſions, ſo likewiſe in the Miniſtry; perfection and a good effect is the thing principally intended, and the ſalvation of ſoules cheifely aimed at a good ſucceſſe is that which every one exſpects upon his labours, and the Miniſters *Crowne of rejoycing* is,

1 Theſ. 2. 19.

is, when the word of God, which is by him ſowen in the hearts of his people, *takes roote downewards, and beares fruite upwards,* Eſay 55. 11. proſpering in the things wherunto it is ſent.

Let it therefore bee your care (as it is his) when you come to the hearing of the holy word of GOD, to come with a deſier to profit by it, and to

to grow in grace, through the powerfull operation of the ſame: and to this end pray unto God, to open your heart, as hee did the heart of *Lydia*, that you may diligently attend to that which ſhall bee taught; that ſo GOD by his holy Spirit working with the Miniſtrie of his meſſenger, they may in the great harveſt of ſoules ſtand before the Lord

Acts 16 13.

Lord with great comfort, and bouldnes, and joyfull say, *Behold heere are we, and the children, which God hath given us.* Heb. 2. 13 *which is their joy & glory.*

Z.

PSAL. 69. vers. 9.

The ZEALE *of thine house hath eaten me up.*

1. COVETOVSNESSE is a Leaprie, which

which did not onely infect the common ſort of people, but appeared alſo in the Prieſts skinne; yea it had ſpread to their harts and rather then any one ſhould thinke to bee excuſed (by reaſon of his long journey) from his ſacrifice at the Paſover, the Houſe of God ſhall be made an Houſe of Marchandiſe for ſuch neceſſaries as were then

then required. Christ seeing this, winkes not at it, but was so enflamed, that he whipt thē all forth; fulfilling that Scripture, *The zeale of thine house hath eaten mee up*

And because every action of Christ, ought to be a patterne for us, to doe the like, though not the same, Therefore let it be thy care to bee eaten up with the zeale of Gods house, (i: e) to

to be *zealouſly affected allwayes in good things*; thinke it not enough to ſave one, by caring onely for thine owne ſelfe, but labour to reduce others, when thou ſeeſt them ſtraying frō the good way. Reprove ſinne whereſoever, and in whomſoever thou eſpieſt it. Remember, that ſervant was condemned, not for looſing, but Gal. 4. 18

Mat.25.27 but becauſe he had not made advantage of his Talent: So will it bee with thee, if (as much as in thee lyeth) thou ſeeke not to win ſouls unto Chriſt. Be zealous therefore and amend, repent, and in all things be a means to bring others to Repentance.

FINIS.

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